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The PRESIDENT announced the formation of an Anthropological Society at Madrid, and mentioned that the Council of the Anthropological Society of London had determined to render all the assistance in their power to the new society, to which they would forward copies of all their publications from the commencement. He congratulated the meeting on this proof of the progress of anthropological science in Europe, and hoped that the new society might be the means of helping on the cause of science.

Mr. MACKENZIE then read the following paper.

A few Notes on Fetish Worship in Egypt. By KENNETH R. H. MACKENZIE, Esq., F.S.A., F.A.S.L.

As every fact, however slight, which illustrates the condition of the human mind, and therefore becomes important to anthropologists, is worthy of record, I beg to submit the following few notes upon the subject at the head of these lines to the Society.

I had the extreme honour and pleasure, during the protracted and final visit to this country of my friend Mr. G. R. Gliddon, of being closely associated with him, and derived from him many interesting facts in relation to anthropology and its kindred sciences. Of some of these facts I made notes at the time, and only regret that I did not register more of them. The extraordinary vividity possessed in conversation by Mr. Gliddon, however, must be my excuse; so many novel views constantly fell from his lips, founded upon his accurate memory and discriminative powers, that the listener was fascinated and bewildered by the luxuriant pictures presented to the mind. Indeed, the death of Mr. Gliddon, in itself so premature and sudden, has deprived us of one of the most active anthropologists yet known. A pioneer of science, it would be superfluous to enlarge upon his unwearied and enthusiastic labours; it is only to be regretted that he did not survive to be among us now that the importance of anthropological studies has been recognised so heartily by the great body of scientific men. Mr. Gliddon would indeed have rejoiced to see how indefatigably in various ways the Fellows of this and other societies are increasing and systematising our stores of knowledge.

His own hearty self-sacrifice to the cause of science in its most extensive application was universally known. He affectionately raised, in *Types of Mankind*, an enduring monument to the memory of the illustrious Morton, and I may, therefore, be perhaps excused if I imitate him by recording as a sort of mural tablet the expression of my own esteem for his personal good qualities, and my regret for the loss of so valued a worker in the fields of anthropology. During the rule of Louis Philippe, an attempt was made to start an Anthropological Society in Paris. Mr. Gliddon was one of the promoters of the enterprise, and I still possess the printed statutes of the proposed society, with my lamented friend's inscription to me on the cover. The government then existing took exception to that society on political grounds, and refused its sanction to the statutes. Since that time, science has received more enlightened support, and at the capital of France we have an able coadjutor.

Some loose papers have lately turned up in my records, and con-

tain a few brief notes of facts mentioned to me by Mr. Gliddon, and I now beg to transcribe them.

"November 2nd, 1855. Gliddon informed me last night of the following instances of Fetish worship still existing in Egypt.

"At Cairo there lived an old woman in Gliddon's Egyptian time, who made her living by attending upon women in labour, with a strange bundle tied up in rags, which had been handed down to her from her family, and which was supposed to possess very tranquilising powers under such circumstances. This ragged bundle, when opened, proved to contain a number of ancient figures and mummy statues in very fine preservation. From their very excellent condition Gliddon was anxious to acquire them, and he offered the old woman three or four hundred piastres to part with them. Among them was a bronze Osiris in very fine condition, and the rest were the ordinary mummy figures. But as the old woman made her bread by hiring out the bundle at times of labour for a few paras, she would not sell them.

"Very often men used to come to Gliddon at the time he was making his collection of serpents with great quantities of them in bags and baskets, and Gliddon inquired what in the world they could do with them all. 'Some of them,' was the reply, 'we sell to the apothecaries, others to the women, and by far the greater number.' They were used as philtres in cases of illness, or for aphrodisiac purposes (see the case of viper broth), and the serpents themselves were regarded with feelings of religious reverence, as in times long passed.

"Gliddon further stated that almost all the Fellahs upon the Nile, though Arab Mohammedans by religious profession, violated, in their domestic observances the pure monotheism of the Arab by keeping with them idols and images of a Fetishistic nature like the *Teraphim*.

"At Echmûn, on the Nile, the ancient Panopolis, or Chemmis, where Herodotus witnessed the Priapic processions,—'for which,' says that historian, 'the women gave a sacred and mysterious reason'—there still exists in the tomb of a sheyk or saint, a black basalt phallus, which has almost lost its priapic form from the kisses of the Arab women, who visit the shrine in the hopes of stimulating fecundity. Gliddon was wont to draw great attention to the invariability with which traces of these earlier forms of religious faith were to be found in Egypt."

Mr. Smith, an American gentleman residing at Thebes, more recently informed me that the primeval burial rites were still in use among the natives; and that the Coptic funerals are but copies of the monumental processions of the ancients.

I have thrown these few facts together not because there is anything very novel in them, but merely that they may be preserved as additional instances of the wide-spread belief in charms and Fetishes common to the semi-civilised races of the East.

The thanks of the meeting having been given to the author of the paper,

Mr. MACKENZIE rose to make some observations on a conversation

respecting the late Mr. Gliddon, which he had had with Dr. Hunt; he was, however, stopped by

The PRESIDENT, who said it was not regular to report and make remarks on a private conversation. The subject of the measures to be taken in honour of the memory of the late Mr. Gliddon must be discussed on another occasion, when he had no doubt it would receive that testimony of respect which it deserved. There could be no doubt that Mr. Gliddon had done much for the advancement of anthropology. The fact mentioned at the end of the paper bore evidence to the importance of his labours for the benefit of the science. There would be great difficulty if they were to enter then into speculations as to the best means by which the object proposed could be attained; he, therefore, thought it better to reserve the matter for future consideration.

Sir CHARLES NICHOLSON doubted the correctness of some of the statements in the paper, especially those relating to the Copts. The Copts were amongst the most ancient Christians; and he did not think it likely that they would conform to the practices mentioned. He had never seen such himself; and they were not noticed by any other writers. As to the objects used as charms, such observances did not amount to fetish worship; the same superstitious usages obtained among savage tribes all over the world, and they had no reference to worship. He could hardly, therefore, concur in the theory stated. Mr. Gliddon might be said to have been the first to give a view of Egyptology in America, where he delivered popular lectures on the subject; but he had not much claim to be an original discoverer. His chief merit consisted in having given a popular view of facts that were then beginning to be developed.

Mr. MACKENZIE, in reply to the observations of Sir Charles Nicholson, said that it was due to the memory of Mr. Gliddon to state that his researches, as well as his efforts for popularising the science, were greatly estimated by Egyptologists proper; and he had several letters to that effect. Mr. Gliddon's anthropological theories formed no part of the present communication.

The following paper by Dr. Shortt was read by Mr. COLLINGWOOD.

An Account of a wild tribe inhabiting some parts of Orissa, and known as "Juags" and "Bathuas", or "leaf wearers". By JOHN SHORTT, ESQ., M.D., Zillah Surgeon, Chingleput.

IN the years 1855-6 I was placed in medical charge of the Ganyam Trigonometrical Survey, and took the field with that department. During our peregrinations in the jungles of Orissa, we came on several hill tribes located in the tributary Mahals of Cuttack. In a "Medical Topographical Report of Modern Orissa", that I published in the fifth volume of the *Indian Annals of Medical Science*, some notice was taken of the various tribes I then met with. From the *Indian Annals* I now draw the present account of the most interesting of the people I then met with, for I am sure it will prove of interest to the Anthropological Society of London.

In submitting this paper I would more especially draw the attention of the society to the peculiar conformation of the lower jaw